Rough Field Notes 79 BA-0054/010(A)

If people are called to a feast, the statium name of the giver, if he has one, is used, if not his alsturit name. During summer bunsit names, except when called for food, then statium name is used. In winter bunsit names are also used, except when the people are called in by a statium for the pussulation of names, then his statium name is used. In winter when the alk goes round, he says ×①, for goxtlsm, but does not use his name. Statium names are only used for statium business.

alks came from Nushwalnobaska. There are no alks at present. The job was a little derogatory, though it brought in goods. No slave can be an alk. An alsturit may be an alk, & later may become an alsturit. ~~The job of alk is made by the~~ ~~the~~ Only a man who has a statium story in which an alk figures can employ an alk, & he chooses one of his own relatives, asking him to become an alk. If he does so, all right, if not, he goes to another. A responsible slavey is made an alk. Frequently an alk becomes a statium, & drops his alk name. The job is not hereditary.

1501

(1) ~~Y ɛ t k i Heimat~~

(1) First he speaks, then who is, & the women holler. He does not often be called by name, it is merely said, "It".

(2) he am t a x ɛ n

(3) The nusient sing a new song for Thunder-man, another for a second, till a song has been done to all. The women get it, & the man dances. Just while the sing is being prepared the nusient are in a close group, when they have got it they try it out. Then somebody bellows for the Tunkinista. In they come, rapworlins are ready, & the beating goes on as the men dance.

(4) Gets his power from Anulichunzeit, & with it a secret name, i.g. ʰ ɛ minitsita, he Wanpolam Name. This name is never known to the Tunkinista. The job of anipottam descends to a person as does a name, i. e. by rolling.

In the old days sesauk business was reserved for l/ms & the cloud, now it is mixed with pursuit business.

All pursuit business is reserved for winter, except saiute. If a person sings of saiute, when thunder is borns he stands up, who & violently & convulses that saiute is dancing too much up above. He goes to every house, who is & the women boiler ① & time he goes to every house, then returns to his own. If several people in one town understand how to sing of thunder, they go to one house for the business & each brings his own food, they do not make one pile of the lot. At the pursuits come ② & they eat. Whole functions, Which there is no yeix. After food the song of ② well known to the business, is sung & ② dances. Then the drunkards go away, food is given & anipodtown functions, he always eats his own food quickly & beats time to emphasise his words. Then ②, i.e. the pursuit sing the song of an old person, ♂ or ♀, & her she dances. A very old person, who has not had a yeix for a long time. An old man with a stick will dance slowly supporting himself on it, & moving one hand above the shoulders. A pursuit always dances with his horse in an upright position, & both raised from elbows to above head.

1503

(1) swipis

(2) ☉ a t c pana t nais or wbss wbss wal a x t nais

(3) ~~tuck~~ nuq se x t (½)' , means an eclipse of the sun or a pic that has gone out.

Qq's hands are held palm upwards, & with her hands stuck out from her waist, for all dances. This (mainly) may go on for a bit, though only 1 song is used for each man. Sometimes 3 or 4 men perform. Then all go out & the show is finished.

The song used on this occasion is a new one for the saunt brain. Always the Bulk / m understands the stories of everybody & puts words to the tune — in such a case how the I see thunder & puts bears & what it is doing.

At time of an earthquake ①, exactly the same performance takes place as for Saunt. The song tells of ②, a saint who looks after the world. When it slips around a bit, ② gets it & makes it firm, & it is of this that the man sings. One of his ~~parents~~ long ago got power from this particular saint. ② constantly holds our world as if it were a jumping salmon under his feet, with ropes hauling it up & making it firm against his feet.

At the sun's eclipse ③, the same procedure is gone through, except that the person doing round carries a rattle. The song explains how ③

1505

~~Act of worship~~

~~(2) assistance to God~~

(2) wànusǫ̀ lai ǫ̀lom asiutàn ɛ n~~t~~ ɣ s ìs

(3) ~~assistance in the act of like creature that is always in the room.~~

(4) ǫ̀ loǫ̀, means, the up aloft

(5) ne kwàsu ar

(6) ne xolbàsto

(7) no. He says the equivalent of Come to (6)

Note

ǫ̀ ɣ s ɣ no is the term for hair from ǫ̀ 's pubes as used by coitus Jesus

a suit has spoilt the road of the sun, & caused it to lose its light, & how bad it will be for us should it not recover. ~~The ancestor of the Hare~~ It is the people who can sing of rinhalotta who are able to sing of this business for business is epecially the same as for saints

business
Sc. can sing of the moon (4). Any time during winter if he feels like it, he can start this business. Sc. told the tyx what he intended. Then at a ~~Got's~~ yx of some man's business, and ~~Ribumgit~~ announces that the Moon (5) is ~~not~~ wanting to come to him. Sc replies that he is afraid, ~~but will do so~~. Left night yx comes to him. There is no noise. A man is always with him. When ready, Sc stands up & says, "Yes, it has come, I am afraid yes, I will do as you bid me". The man then hollers, & the 7 more. All go out & informs the street that some business has got a yx, has made him heavy. Then he returns to Sc's house, & Sc tells him to go on a hill, which he does, telling everybody, that Sc, by name, has got a yx (7) The meaning of his words is that ~~Sc~~ light from a fire is being observed. Sometimes the people are slow in coming, if so some ~~business~~ friends of Sc's tells the man who knocks often (6), to speed them up. This man has to

1507

① Sha'x

② sio'omsta

③ ho. A particular fossil name will give a particular person the right to do this, & no other job.

④ uses his name. He cannot refuse. If so he would be laughed at, or if it goes to a woman. Sometimes a foolish recipient wiggles her head instead of her ass

⑤ While time is beaten.

⑥ & he or she takes ②'s hands, thereby getting the power. Then he stamps rounds, wiggles his ass, & after getting it returns it to ② who may ~~return~~ pass it to another. There is plenty of laughter. They do the same in nushwalwhaista, hence we we do the same here when we go to a wedding. ✗

do better. If it is very late there may be no mount a x / us, in which case the sing men give the signal — or the 9 oth / us / 3 others may dance, or 4 others — just as they feel like or the spur of the moment.

Last night Nebusaan. First sing men, then bessits, then ouklumsta. The baba se alspundain standing by outside the gluata, wearing a big mask, blanket & mog. The man who wears the mask of old woo is dashing round back of the fire, waving his arms & pretending to scratch the countryside. If is 4 masked guardians prevent him from going to the ouklumsta. Then ~~others try~~ the ouklumsta go away. People try to press the head of the man (to pacify him?) but without success, they then take off his mask, but again without luck. He goes out, round to every house scaring the ouklumsta, just as if he were the old, but does not do any scratching. [Sometimes, but not often the old himself uses (the) woo) mask, ~~but~~ & ~~does~~ is most yelling.] Then he returns to the big pig & walpah stone to make him well. For 4 days he cannot see us at all, even though he be present. For 5 (2) days the masks are burnt. Then go outside, sing 1 song outside & first back he is to love.

For 4 yrs she is hidden, cannot go outside. The ouklumsta have left

1537

① ~~Ds dja kratz / mt~~ ① O.K. count scratch out.

③ ~~Ds dja kratz / mt~~ ③ Ds la x tm en dessa q a kratz / mt

he is there, but believe his head is deranged & dare not go to him.

Once long ago, ~~at~~ probably 100 years or so, at ~~&~~ a feast, (doll) fell to pieces. All the people were made biscuits, even to babes in arms. Their aztec names were changed to biscuit, but they had no power or no story. They were soon to be (E)aten who got it easily. It was a biscuit & the bushes & the place was packed with ourkhinsta. Those who had relatives to give them names were all right, the others had their aztec names changed to biscuit & people ~~ate~~ ate them. What they should sing of.

1539

(9)

(At night whistling, vocal, is heard from many hidden men & he goes round doing the same throwing sand

1) sop tos

2) C q ɛ' aux' ,

3) q il' bebat ; w

4) t t o m'

5) ~~In the daytime~~ ~~Before this visitation~~ he goes round to every house throwing sand over everything & spoiling everything. People apparently try to prevent him, in reality help him in the act. The trunk hunks are hidden, but they bear. I strip my clothing, but do not wear mcq or other decoration, or a cloak later. Then he vanishes (5") & remains away for about 2 hrs. During this time he is awed. He talk reminiscence then to the wag pig, & when he finishes his tribe is told enough they send some hunt to where he is hidden +

6) at q o ùs

7) The account is rather intricate, but I have got the drift of it now. The

8) head (1) comes into the wag pig with him

9) in the name for the business, each in succession singing of the deed has his own

10) number, e.g. (2)